THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"It isn't spectacular achievements that tell; the work of the world is done by toilsome plodding."

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THE LATTER-DAY SAINTS AND THE WORLD.

(Continued from page 757.)

TESTIMONY OF THOMAS.

The World:—Were you acquainted with the Lord Jesus Christ when He was on the earth?

Thomas:—I was.

The World:—What position did you hold in the Church of Christ?

Thomas:—I was an Apostle.

The World:—Did you see the Savior after His resurrection?

Thomas:—I did. I at first considered the news too good to be true. When the other Apostles told me that they had seen the risen Lord, I said, "Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

The World:—Did Christ show Himself to you after that?

Thomas:—He did. Eight days later I was with the Apostles in a house in Jerusalem when the Savior appeared in our midst. As soon as He entered the room He said, "Peace be unto you." Then turning to me, He said, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (John 20: 26, 27.) I recognized Him at once, and I exclaimed, "My Lord and my God!"

The World:—You saw the print of the nails in His hands, and the mark of the spear in His side?

Thomas:—I did.

The World:—Then, He must have appeared to you in the same body in which He was crucified?

Thomas:—He did, in the very same body of flesh and bones, but quickened by Spirit. (Luke 24: 39.)

The World:—Did you see Him after that?

Thomas:—I did, a number of times. One evening Simon Peter, Nathaniel of Cana, the sons of Zebedee, two other disciples and I went out fishing. We fished the entire night, but caught nothing. As we were returning in the morning, we saw a "man," as we supposed, standing on the shore. He asked us if we had any meat, and we answered that we had not. He told us to cast our net on the right side of the ship. We did so, and to our astonishment we caught one hundred and fifty-three fishes. John was the first to recognize the "man" on the shore, and as soon as he saw who He was, he exclaimed, "It is the Lord!" On hearing that, Peter jumped into the sea and swam to the shore. We were delighted to meet our beloved Redeemer once again. The Lord had prepared a fire of coals, and had some fish cooked. He invited us to come and dine with Him, which we did, and ate heartily of bread and fish. That was the third time that Jesus showed Himself to us after His resurrection. (John 21.)

The World:—Were you present at the ascension of Christ?

Thomas:—I was.

The World:—Tell us what took place on that occasion.

Thomas:—Just before His ascension He said to us, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." (Acts 1: 8.) As soon as He had finished speaking He was taken up, and a cloud received Him out of our sight. As we stood gazing after Him, two men dressed in white apparel appeared, and, addressing us, said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1st chap.)

The World:—That is all, Thomas.

Latter-day Saints (to the world):—We have proved by the last witness, an Apostle of the Lord Jesus Christ, that Christ arose from the grave in the same body which was nailed to the cross, but immortalized; in that body He appeared to His disciples; in that same body He made a fire of coals on the shore and prepared food, which He ate with His disciples; in that same body He ascended into heaven; in that same body He shall come again to the earth.

The World:—What evidence have you that Christ will come again in His crucified body?

Latter-day Saints:—We have the testimony of the Prophet Zechariah.

The World:—We will hear what he has to say.

TESTIMONY OF ZECHARIAH.

The World:—Your name is Zechariah?

Zechariah:—It is.

The World:—Were you a Prophet in Israel?

Zechariah:—I was so honored of the Lord.

The World:—Did you prophesy concerning the second coming of Christ?

Zechariah:—I did. I prophesied and said, "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." (Zechariah 14: 4.) "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." (Zechariah 13: 6.)

The World:—We will excuse the witness.

Latter-day Saints:—We have another witness whose testimony we would like you to hear; his name is Paul.

The World:—We will be pleased to listen to his testimony.

TESTIMONY OF PAUL.

The World:—Your name is Paul?

Paul:—It is.

The World:—Are you an Apostle of the Lord Jesus Christ?

Paul:—I am.

The World:—Have you ever seen Christ?

Paul:—I have. (I Cor. 15: 8.)

The World:—What is your testimony concerning the personality of Christ?

Paul:—It is the same as that of Thomas and the rest of the Apostles—that He has a body of flesh and bones.

The World:—What is your testimony concerning God, the Father of Christ?

Paul:—I testify that as Christ is so is His Father. I wrote to the Hebrew saints on this matter, as follows: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1: 3.)

The World:—We have no further questions to ask the witness.

Latter-day Saints:—We now respectfully ask you to listen to the testimony of the young prophet, Joseph Smith.

The World:—We have heard a great deal concerning that young man. It has been reported that he declared he had seen God the Father and His Son Jesus Christ.

Latter-day Saints:—Such, indeed, was his testimony, and tens of thousands of us have received testimonies from the Lord that he spoke the truth.

The World:—We will hear him for ourselves.

TESTIMONY OF JOSEPH SMITH.

The World:—Your name is Joseph Smith, Jr.?

Joseph Smith:—It is.

The World:—Are you the founder of the Church of Jesus Christ of Latter-day Saints?

Joseph Smith:—I was simply an humble instrument in the hands of the

Lord in re-establishing, according to the revelations of God, the Church of Christ upon the earth.

The World:—So, you profess to have received revelations from God?

Joseph Smith:—I do. More than that: I have seen God and His Son Jesus Christ, and have talked with them face to face.

The World:—We are desirous of hearing from your own lips your testimony in this matter.

Joseph Smith:—Realizing that I, as well as all other men, shall have to stand some day before the judgment bar of God to be judged according to my works, my testimony in this case shall be the truth, and the truth only, God being my witness:—I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, state of Vermont. My father, Joseph Smith, Senior, left the state of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the state of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family consisted of eleven souls, namely—my father, Joseph Smith; my mother, Lucy Smith (whose name, previous to her marriage, was Mack, daughter of Solomon Mack); my brothers, Alvin, (who died November 19th, 1824, in the 27th year of his age,) Hyrum, myself, Samuel Harrison, William, Don Carlos; and my sisters, Sophronia, Catherine, and Lucy. Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo, here?" and others, "Lo there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist. For notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased—yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions. I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely—my mother Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia. During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect,

and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong. My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of either reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others. In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it? While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: "*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.*" Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself

delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is my beloved Son, hear him!* My object in going to enquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that "they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the beforementioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying, it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me. It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself. However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defence before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light, and heard a voice speaking unto him,

and all the world could not make him think or believe otherwise. So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God, and come under condemnation.

The World:—Then, according to your testimony, God the Father, and Jesus Christ are two distinct Personages, each possessing a definite form, with bodily parts and spiritual passions?

Joseph Smith:—That is my testimony. "The Father has a body of flesh and bones as tangible as man's; the Son also: but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us."

The World:—So that if we were to see God now, we would see Him in the form of man?

Joseph Smith:—You would. "If the vail was rent to-day, and the Great God, who holds this world in its orbit, who upholds all worlds and all things by his power, was to make himself visible—I say, If you were to see him to-day, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image, and likeness of God, and received instruction from, and walked, talked, and conversed with him, as one man talks and communes with another."

The World:—The witness is excused.

Latter-day Saints:—This closes our case. You have heard the testimonies of Abraham, Moses, Thomas, Zechariah, Paul, and Joseph Smith. The testimonies of these servants of the Lord are similar in every respect. You cannot reject the testimony of Joseph Smith without rejecting the testimonies of the others. We pray you to turn from idolatry, and to worship "Him who made the heavens and the earth, the seas and the fountains of waters."—William A. Morton.

[to be continued.]

The Eskridge (Kansas) *Tribune* gives the following bit of advice to the boys: "A word to you, sonny—you little twelve or thirteen-year-old boy who is smoking cigarettes on the sly. What do you want to be when you grow up—a stalwart, healthy, vigorous, broad-shouldered man, or a little, puny, measly, no count, weak-minded dude? If you want to be a man, strong like a man, with hair on your face, brains in your head and muscle in your limbs, you just let those cigarettes alone. If you want to be a thing, pitied by your folks, despised by the girls, and held in contempt by the fellows, keep right on smoking and end your days in the insane asylum."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 6, 1906.

EDITORIAL

TO THE ELDERS AND SAINTS OF THE EUROPEAN MISSION.

On November 28th, three years ago, I landed in Liverpool and was welcomed by President Francis M. Lyman and associates in the Liverpool office. To-day it is thirty-five months since I assumed the presidency of the European mission. The time has passed very rapidly. I have been busy and have thoroughly enjoyed my labors. The mission was in a splendid condition, and I have endeavored to maintain the high standard set by my predecessor.

It has given me very great pleasure to welcome Elder Charles W. Penrose as my successor, and to turn over to him the affairs of this mission. The Elders have a spirit of determination and zeal and a great love of their work.

The principal thing during my mission for which I feel grateful is the visit of the President of the Church to the European mission for the first time since it was established. The visit of President Joseph F. Smith and party caused the Elders and Saints to rejoice, and has been productive of great good. I earnestly pray that he will come again, and that his sojourn will be much longer, so that he can more fully visit the different parts of the mission.

Since my arrival nine hundred and sixteen missionaries have registered at Liverpool.

In January, 1904, the property at 10 Holly Road was purchased as mission headquarters. It was a wonderful improvement over the old quarters at 42 Islington. On November 21st, 1906, a splendid home at 295 Edge Lane, known as Durham House, was secured. The purchase was agreed upon by President Joseph F. Smith during his recent visit. He also directed that the London conference headquarters be thoroughly overhauled and repaired, which caused the London Elders to rejoice.

On October 23rd, 1904, a fine meeting house at Stockholm was dedicated, this being the fourth splendid property secured in the Scandinavian mission. At the dedication we were greatly blessed of the Lord. In writing to the Millennial Star from Stockholm, of the meetings following the dedication, I said, "We had several good laughs during our Priesthood meetings, and more than once tears of gratitude filled many eyes. Taken all in all I should say these were the finest Priesthood meetings I have attended since coming to this mission."

When I arrived Anthon L. Skanchy presided over the Scandinavian mission—which included Denmark, Sweden and Norway. He was succeeded in the presidency by the late Christian D. Fjeldsted. Subsequently the mission was divided, Denmark and Norway forming the Scandinavian mission, with J. M. Christensen as president. The Swedish mission was formed with Peter Matson as the president. These brethren are still presiding. Levi E. Young was president of the Swiss and Hugh J. Cannon of the German mission. When Elder Young left for home the missions were combined under the presidency of Hugh J. Cannon, and called the Swiss and German mission. President Cannon was succeeded by Serge F. Ballif, who is now the president. Willard T. Cannon was presiding in the Netherlands and Belgium. He was succeeded by Jacob H. Trayner, and he in turn by Alex. Nibley, who is still the president. J. Wilford Booth was in charge of the Turkish mission, and is still presiding there. President Booth and associates in the Turkish mission have been made happy by receiving the Book of Mormon in the Turkish language. The publishing has been done in Boston under the personal supervision of Elder F. F. Hintze, who deserves great praise for his labors. Some five hundred copies have passed the Censor at Constantinople. We rejoice with the brethren in the Turkish mission that they are to have the benefit of this inspired record to aid them in their labors. Warren H. Lyon presided in South Africa, and was succeeded by Ralph A. Badger, who is still presiding. Lofter Rjarnason was presiding in Iceland, but he has since been released. At present there are no Elders in Iceland.

I have nothing but words of the highest commendation and thanks for my associates in the Liverpool office, and all of the mission and conference presidents who have labored under my jurisdiction. I am very grateful and sincerely thank the Elders for their untiring energy and zeal in spreading the Gospel. My labors have been principally confined to the British mission. There has been a great increase in the European mission in the amount of labor being done by the Elders, in distributing tracts and books, visiting strangers' houses and securing Gospel conversations. In the British mission August, September and October show over 1,200,000 tracts distributed, an increase of over 500,000 as compared with the same period of last year. The books distributed amounted to over 43,000, an increase of over 28,000. The strangers' houses visited with first tracts for the quarter were 249,390, an increase of 102,076. The Gospel conversations were 86,496, an increase of 39,806. These increases should be reduced nearly thirty per cent. on account of having more Elders now than during the same period last year. The one thing that I regret is that the baptisms have not increased in proportion to the large increase in tracts, books and conversations. During the eleven months ending November 30th, 1906, there have been printed at the mission headquarters the following tracts and books: Rays of Living Light, 785,500; Articles of Faith and Letter, 600,000; First Principles of the Gospel, 463,000; Is Baptism Essential, 534,000; Is Belief Alone Sufficient, 286,000; Glad Tidings, 266,000; Only True Gospel, 162,000; Baptism How and By Whom Administered, 166,000; Baptism for the Remission of Sins, 144,000; Universal Apostasy, 89,000; The Only Way to be Saved, 74,000; Restoration of the Everlasting Gospel, 60,500; Necessity of Revelation, 56,500; Why Is It?

39,000; Character of the Latter-day Saints, 11,500; Bound Rays of Living Light, 70,000; My Reasons for Leaving the Church of England, 20,400; Was Joseph Smith Sent of God? 5,000; Parry's, 19,000.

In January, 1905, a conference of conference presidents of the British mission was held at 10 Holly Road, at which time our new mission headquarters were dedicated. The occasion was a very enjoyable one and a number of suggestions were adopted for the betterment of the mission. Presidents Hugh J. and Willard T. Cannon were in attendence. A second conference was held at Rotterdam in February, 1906. Presidents Serge F. Ballif, J. M. Christensen, Peter Matson, Jacob H. Trayner and a large number of Elders from several of the missions were present. All of the business at Rotterdam not being completed, an adjournment was taken until April, in London. In an editorial in the MILLENNIAL STAR Elder Nephi Anderson wrote of the London meetings as follows:—"If the work in the British mission may be judged by the spirit which is made manifest by the workers, then the prospects are indeed bright for the work of the Lord in the British Isles. The recent meetings held in London will be memorable ones to those who were fortunate enough to be present, because the Spirit of the Lord was poured out to a remarkable degree."

In May, 1906, a general conference of all the Elders of the Swiss and German mission was held at Zurich. There were many visiting Elders present. In July a conference of all the Elders of the British mission was held at Bradford, Presidents Serge F. Ballif and Alex. Nibley being in attendance. I look upon the visit of President Joseph F. Smith, the dedication of the Stockholm meeting house and the conferences at Liverpool. Rotterdam, London, Zurich and Bradford as the "red letter days" in my missionary experience. At each and all of these meetings we had a remarkably rich outpouring of the Holy Spirit. The next day after our Bradford Priesthood meetings I wrote my mother, and among other things said, "Our conference meetings Sunday at Bradford and the Priesthood meetings Monday were among the most enjoyable of my life. In fact, with the exception of those held at the dedications of the Manti and Salt Lake Temples I have never enjoyed meetings more. Personally I have no recollection, so far as my own speaking is concerned, to have ever felt so much of the Spirit of the Lord as I did the few closing minutes of my talk in our last Priesthood meeting. It was with the greatest difficulty that I could keep from breaking down completely and weeping like a child. As it was I shed many tears during my remarks. Patriarch George Larkin of Ogden had told us of the Priesthood meeting he attended in Salt Lake just after the last General Conference, that was without exception the greatest Priesthood meeting he had ever attended. He said that the Lord magnified President Joseph F. Smith and President Francis M. Lyman wonderfully, and that the rich outpouring of the Spirit of the Lord was marvelous. Brother Larkin offered the opening prayer at our Priesthood meeting, and referred to the one in Salt Lake, and of the wonderful blessings of the Lord, and earnestly supplicated our Father in heaven to pour out similar blessings upon our meetings in Bradford. His prayer was heard and answered. I had earnestly prayed that our meetings might be successful, and had hoped for equally as good a time as we had enjoyed in

London, Rotterdam and Zurich. I felt that I would be satisfied if our meetings were not quite as good as those at Rotterdam and Zurich, but the Lord blessed us more abundantly than at either of the other meetings." Elder Nephi Anderson, writing editorially in the STAR, of the Bradford conference, said: "There are experiences in the lives of men and women that are hard to describe; there are times when words are poor, weak vehicles of that which the soul knows and feels; there are occasions when the heart is filled with the love of God—filled to overflowing, but which can be poorly expressed by words of either tongue or pen—and such were the meetings of the conference of the Elders of the British mission, recently held in the city of Bradford. This conference was certainly a 'red letter day' in the history of the British mission—a time that never will be forgotten by those who had the blessed privilege of attending."

One of the pleasing features at many of the conferences in the British Isles has been the splendid singing of Elder Edwin F. Tout and his daughters Nannie, Maggie, Grace and Hazel. At the Rotterdam and Zurich conferences the beautiful singing of Brother Willard Andelin and Sister Arvilla Clark was very much appreciated. In Zurich Elder Spencer Clawson, Jr., delighted the Saints with his splendid performances on the piano. Sister Clark and Brother Clawson were present at the Bradford conference, which added much to the pleasure of the occasion.

During my presidency I have taken a number of trips through the Swiss and German, Netherlands and Belgium, Scandinavian and Swedish missions, all of which have been very enjoyable. On the fourth of July of the present year our party, while in Stockholm, had the pleasure of meeting and speaking with King Oscar of Sweden, who treated us very kindly.

I am grateful to those with whom we have done business for their careful attention to our needs, and I take this occasion to tender to all my sincere thanks. I desire particularly to acknowledge the many courtesies, personal and in my official capacity, extended by Messrs. Ramsden and Co., through their manager—a member of the firm—Mr. John O. Roberts.

I feel that the call of Elder Penrose to the presidency of the European mission was an inspiration. Over six and a half million pages of his writings have been distributed in the British mission during the past eleven months. We have published his "Rays of Living Light" by the ton, and they have been extensively distributed in other parts of the European mission. I congratulate him, after having labored as a traveling Elder for ten years before emigrating to Utah and returning to fill two other missions to this country, that he now returns as the President of the European mission, having been honored of God by being called to be one of the Apostles of our Lord and Master Jesus Christ. I earnestly pray that during his presidency there may be a rich harvest of souls.

Four missionaries have died in the mission during my presidency. While sorrow must of necessity fill the hearts of their loved ones, they are entitled to and have no doubt received consolation from our Father in heaven. The knowledge that their loved ones laid down their lives in the service of the Lord, and that they are saved and will be crowned as martyrs, must ever be a source of consolation and comfort to those who have been bereaved. I earn-

estly pray God to bless and comfort them and aid them to so live that they may have an eternity of joy with their dear ones who have gone before.

I, with those of my family with me, will depart for home with feelings of love, good will and blessing in our hearts for all the Elders and Saints with whom we have been associated, and with earnest prayers for their continued success and happiness. Our experiences during the past three years will always be pleasant memories through the entire journey of life, and we sincerely pray that the strong friendships formed may endure throughout eternity. I again extend my love and blessings to all the Elders and Saints in the European mission. I hope sometime to have the privilege of greeting many of the Saints in the land or Zion, and also of returning to this land and meeting others at some future date.

Liverpool, December 1st, 1906. HEBER J. GRANT.

BY appointment of the First Presidency I am once more in my native land to aid in the great work which the Lord has commenced on the earth in the last and final dispensation. This is my third mission to Europe since making my home in the valleys of the mountains, previous to which I had labored for over ten years in the traveling ministry. I am thankful for my safe and prosperous passage over land and sea and the protecting hand of the Almighty plainly manifest on the journey.

In succeeding President Heber J. Grant in the oversight of the European mission, including the Turkish and South African missions, and the editorship and publication of the MILLENNIAL STAR, I feel the weight of the responsibility placed upon me, but am greatly encouraged by the work which has been accomplished under his direction. I find a band of noble brethren in the missionary field, zealous, earnest and devoted, who have been well trained in the duties of their calling. They are not idlers. They have been taught the truth that continual work is good for their bodily health and their spiritual influence. The system by which the literature of the Church has been widely circulated has done much in the sowing of Gospel seed, and this will surely at some time bring forth a rich harvest of souls for the kingdom of God. The prospects for this, both in the British Isles and upon the Continent, appear to be bright, indicating that the time is near at hand when all who are engaged in this great work may thrust in their sickles and reap.

I fell the need of the support, confidence and prayers of the faithful laborers in the ministry, the mission and conference presidents, and all the missionaries and members of the Church in these lands. They are called to be workers in the vineyard, and there must be unity of mind and effort to accomplish the end in view. Let us pray for one another and help one another.

The routine works of tract distributing and of selling and lending Church works are excellent means to the desired end, which is to reach truth-loving souls and instruct them personally in the things of the kingdom. This object should be kept in view and attained by diligence, by faith, by good example and, so far as possible, by personal conversation in the homes of investigators. Preaching, whether in halls or in the public streets, is necessary and a part

of the duty of the Elders, but home work must be added in order to accomplish the conversion and baptism of the people. Above all things we need the promptings and guidings of the Spirit of God, which will direct and lead us if we seek for it and listen to its whisperings. Stereotyped rules will not always answer the purpose in view, for circumstances differ greatly and opportunities vary for the introduction of the Gospel plan, and every minister of the Lord should have a soul ready to receive divine inspiration.

I trust that I shall be as successful in reaching the hearts and guiding the labors of my brethren in these missions as my predecessor, President Grant, has been, and hope that the same feeling of brotherhood and affection which has existed among the Elders and Saints under his administration will continue and, if possible, be increased. I thank the Lord for the opportunities afforded me to lift up my voice and engage with His people here in forwarding His glorious work, and I invoke upon them everywhere His choicest blessings.

I desire that the STAR, which has sent forth its brilliant rays for so many years, will continue to shine with its customary lustre, and that it will receive the support of the Saints at home and abroad. I solicit articles from the Elders, and with the efficient editorial aid at hand I hope to keep this luminary all that it should be as a Gospel standard and a source of joy, light and comfort to the people of God.

Expecting to visit and aid the different conferences and missions and praying that the way may be opened for the extension of the work in other parts of the world, I enter upon my labors on the eastern hemisphere with joy and gratitude to the Giver of all good. Peace be unto all the Saints, and may the light of the Lord dispel the darkness that is upon the nations, heralding the great Millennial Day which is now dawning upon the world.

CHARLES W. PENROSE.

PRESIDENT GRANT, accompanied by his wife Emily and daughters Deseret, Grace, Emily and Frances, sailed on the *Baltic* on Wednesday, December 5th, 1906, for New York. On the same vessel were Elders Robert H. Thomas, Sheffield conference; Willard Neeley, Newcastle, and Charles M. Bell, Jr., Norwich; also Sisters Ellen Price and Sophia Wahlgren, of the mission headquarters, and Sister Arvilla Clark returning home from musical studies in Berlin. The brethren have honorably filled the missions to which they were appointed, and return home with the love and esteemof the Saints and the blessings of the brethren who presided over them. The sisters have labored faithfully for a long time in their duties at the mission house. President Grant, during his three year's mission, has established himself in the hearts of the Saints and missionaries who have been under his watchcare. No man could have been more devoted to his labors, or more self-sacrificing and diligent than he. We feel sure that he will have a prosperous and pleasant journey to his home in Utah, and be welcomed by hosts of friends, and receive the plaudit of "Well done, good and faithful servant" from the Presidency of the Church of Jesus Christ of Latter-day Saints. God bless him and all who go with him to Zion.

CONFERENCE AT NEWCASTLE.

The Newcastle semi-annual conference was held in Cleveland Hall, Newport Road, Middlesbrough, on Sunday, November 25th, 1906. There were present Presidents Heber J. Grant and Charles W. Penrose of the European mission, President Vincent F. Wootton and twenty-three traveling Elders of the Newcastle conference.

At the morning session President Wootton welcomed all to the conference, presented the general and local authorities of the Church, who were sustained and also read the statistical and labor report for the last five months.

Elders William O. Smith, William G. Ainscough and John T. Spencer spoke, explaining the object of the sacrament, and treating on items of Church history.

President Penrose spoke upon the eternity of the Gospel principles, showing that in every dispensation when the Gospel was upon the earth its principles and ordinances were the same. He urged upon the Saints the importance of missionary work. They, having been warned, should warn their neighbors.

President Grant showed the necessity of obedience to the Gospel. The blessings of the Lord have been predicated upon obedience to heavenly laws.

At the afternoon meeting Elders Luther M. Howell, Walter M. Jones and Ralph Harker spoke on the first principles of the Gospel.

President Grant spoke on the character of the Latter-day Saints, showing the difference between character and reputation. Said that the teachings of the Savior were uplifting, His character was spotless; but He was put to death because of the reputation He had.

President Penrose spoke upon the justice of God, showing that the righteous will be rewarded for their good deeds and sacrifices, while the wicked will be held accountable for their actions.

At the evening meeting Elders Jacob G. Riches and Willard Neeley spoke, each bearing testimony to the divinity of the Gospel and the mission of Joseph Smith.

President Penrose spoke upon the necessity of revelation, and said that the truthfulness of the Gospel could be known by all who would thoroughly investigate its teachings.

President Grant spoke upon the positive character of the teachings of the Latter-day Saints. It is not a question of belief or hearsay with them. They had realized the fulfillment of the Savior's promise—that if any man would do the will of the Father he would know that His doctrine was true.

There were a number of strangers present at the meetings. Solos were rendered during the meetings by President Grant and Sisters Sarah and Florence Ridge.

On Monday morning Presidents Grant and Penrose met with the Elders, listened to their reports and counselled them in regard to the work. In the evening the Elders and Saints joined in a social, given under the auspices of the Middlesbrough Mutual Improvement Association. A most enjoyable time was spent.

Edward S. Rich, Clerk of Conference.

FROM THE MISSION FIELD.

Releases.—The following Elders were honorably released and returned home per s.s. *Baltic*, December 5, 1906: Robert H. Thomas, Sheffield; Willard Neeley, Newcastle; Charles M. Bell, Jr., Norwich.

Baptisms.—A baptismal service was held at the Burgess Street Turkish Baths, Grimsby, Wednesday, November 28th, 1906, when four converts from Gainsborough and two from Grimsby were added to the Church. Elder William F. Langton officiated. President Urvin Gee of the Grimsby conference was present and spoke on the necessity and sacredness of the ordinance Confirmation services were held at the baths immediately after the baptisms.

District Meeting at Gainsboro.—A very successful district meeting was held in the Gainsboro branch on Sunday, December 2nd, 1906. There were in attendance President Urvin Gee and six traveling Elders of the Grimsby conference. The meetings were in charge of Elder William F. Langton. Although there are only twenty members in this branch, the attendance at the evening service was about one hundred and seventy-five people. A good spirit prevailed, and the testimonies of the Elders were listened to with much interest.

Sociable at Holly Road.—On Thursday evening last the Elders and Saints of the Liverpool branch, together with a number of friends, assembled at the mission headquarters to do honor to President Grant and family. An excellent program, consisting of vocal and instrumental selections and recitations was carried out in a very pleasing and creditable manner. President Grant, in behalf of himself and family, thanked those present for the evidence of their love and friendship, and invoked the blessings of the Lord upon them. Dainty refreshments had been prepared by the local Sisters, and these were served at the close of the musical program, after which a pleasant hour was spent in friendly chat. It was a most enjoyable occasion.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for December 16, 1906.

36. The Millennium.

1 The Millennium predicted. Rev. 20: 1-7; Doc. and Cov. 29: 11; 43: 30; 45: 55; 101: 28; Moses 7: 65.

2 Christ will reign personally upon the earth. Isaiah 52: 7-12; Daniel 7: 13, 14; Micah 4: 6, 7; Luke 1: 31-33; Romans 15: 12; II Tim. 2: 12; Revelation 11: 15; 20: 6; Doc. and Cov. 1: 36; 29: 11; 45: 59; 58: 22; 65: 5; 76: 106-108; 133: 25; Moses 7: 65.

3 The saints will reign on earth. II Timothy 2: 12; Revelation 5: 10; 20: 4-6; Doc. and Cov. 45: 57-59.

4 Peace and righteousness upon earth. Isaiah 61: 21, 22; 65: 17-25; Micah 4: 3-5.

5 The earth renewed. Isaiah 51: 6; 65: 17, 18; II Peter 3: 10-14; Rev. 6: 12-14; 21: 1; Ether 13: 9; Doc. and Cov. 29: 22 25; 88: 25, 26

IF WE KNEW!

There are many gems of brightness
Ofttimes lying at our feet,
And we pass them, walking thoughtless
Down the busy, crowded street;
If we knew, our pace would slacken—
We would step more oft with care,
Lest our careless feet be treading
To the earth some jewel rare.

If we knew what hearts are aching
For the comfort we might bring;
If we knew what souls are yearning
For the sunshine we could fling;
If we knew what feet are weary
Walking pathways roughly laid,
We would quickly hasten forward,
Stretching forth our hand to aid.

If we knew what friends around us
Feel a want they never tell
That some word which we have spoken
Pained or wounded where it fell,
We would speak in accents tender
To each friend we chanced to meet;
We would give to each one freely
Smiles of sympathy so sweet!

G. RICHARDSON.

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